

Prabuddha Bharata

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ANGELS UNAWARES

III

One born with healthy frame,—but not of will
That can resist emotions deep and strong,
Nor impulse throw, surcharged with potent strength,—
And just the sort that pass as good and kind,
Beheld that *he* was safe, whilst others long
And vain did struggle 'gainst the surging waves.

Till, morbid grown, his mind could see,—like flies
That seek the putrid part,—but what was bad.
Then Fortune smiled on him, and his foot slipped.
That ope'd his eyes for e'er, and made him find
That stones and trees ne'er break the law,
But stones and trees remain ; that man alone
Is blest with power to fight and conquer Fate,
Transcending bounds and laws.

From him his passive nature fell, and life appeared
As broad and new, and broader newer grew,
Till light ahead began to break, and glimpse of That
Where Peace Eternal dwells,—yet one can only reach
By wading through the sea of struggles,—courage-giving came.
Then, looking back on all that made him kin
To stocks and stones, and on to what the world
Had shunned him for, his fall, he blessed the fall,
And, with a joyful heart, declared it

“Blessed Sin” !

Vivekânanda.

GLIMPSES

Sri Ramakrishna used to illustrate the mysterious nature of ne-science by the following story :—"When in the battle of Kuru-kshetra Bhishma lay on the bed of arrows and was about to breathe his last, the Pandavas noticed that tears were trickling down his eyes. It was quite a surprising sight to them and they instantly referred the matter to Sri Krishna for solution. Arjuna said to Krishna, "How is it my dear brother, that our grandfather, the great Bhishma himself, should shed tears at the time of death? How is it that a man of his stamp—so pure and truthful, so wise and holy, should weep from a sense of separation from the (trivial) things of the world"? Sri Krishna immediately went to Bhishma and repeated the Pandava's question to him. The saintly hero answered: "Know it for certain, Oh Krishna! that I do not weep in the anguish of parting. When I think that the Pandavas have no end of their miseries though they have got You—the Lord of the Universe as their charioteer, I cannot withhold my tears. For I deeply feel how impotent I am to comprehend Thy ways."

The Emperor of Delhi, Sekandar Lodhi, took Kabir to be an impostor and persecuted and subjected him to severe tortures for his 'queer ways' of life and thought. The calm and heroic manner in which the great lover of God bore all these trials reacted upon the Emperor's mind and woke him to a deep and painful sense of his injustice. He thought he should beg the saint's forgiveness and expressed himself to him in these words :—"Forgive me, oh thou great soul! the injuries I have inflicted upon you. Out of sheer ignorance have I treated you so cruelly. I have been convinced of your worth. Have mercy upon me." So saying the Emperor proposed to make amends by

a handsome gift of riches. To these overtures the saint replied: "Riches are a veritable heap of rubbish to me, my worthy sir. Your best gems are nothing against the Jewel which I have got. Oh! that horrid thing which sets father against son, brother against brother, what shall I do with that? Be comforted my worthy lord. Sri Rama will have mercy upon you and forgive your faults."

When Sree Rup, the disciple of Chaitanya sitting under a tree in Brindaban, was writing one of his great books, he was interrupted by the appearance of an aggressive savant who wanted to hold a political discussion with the saint. His challenge was that either the saint should enter into a discussion with him, or give him a certificate, acknowledging defeat. Sree Rup immediately agreed to acknowledge defeat, and declared the same in a certificate. But his disciple and nephew, young Jeeva, was there,—young Jeeva who made Jehangir, though a bigoted Mussalman, prostrate before him with great humility. (Vide Jehangir's Autobiography). He followed the savant when the latter had left Sree Rup, and announced himself as a disciple of the saint. Said Jeeva to the proud savant: "My Guru is an humble servant of the Lord. It is true he has confessed defeat but that is due to his humility, not to any want of ability. Will you please hold a discussion with me, one of his meanest disciples?" The discussion was held, and the savant was utterly routed. This came to the knowledge of Sree Rup and he sent for Jeeva and told him these memorable words: "You have to reside in Brindaban, but you must first make yourself fit for it. You have yet desire for victory, and you took offence because an ignorant man had spoken unworthily. Go hence: first curb your passions, and then come to Brindaban."

MODERN SCIENCE AND MODERN THOUGHT

SCIENCE is not a stale collection of hard, dry, cold facts and a dull mathematical demonstration of the same; but it is rather the wondrous and beautiful story of the workings of a marvelous Power, which is busily engaged throughout the universe, expressing life or being, in a multitude of varying and oft-times astonishing forms. Quietly it works its will, manifesting in star or stone, in tree or man, in inventions or solar system, in love or hate, in religion, theology or unbelief; and when man grows clever enough to understand, clear-sighted enough to see, it reveals itself to him, clothed in truest, highest common sense, appealing to his understanding. This revelation is Science and Science never asks blind acceptance. It is always ready to be understood.

But man is slow to see and sometimes obstinate. Sometimes he cannot, sometimes he will not understand, or even try to. Then too, when he learns a little, he is prone to self-conceit, which most effectually bars the way to further progress. When he has learned his little, instead of reasoning as it would seem, soundly in this wise, "I have learned this now. There must be more, so I will go to work and learn more," he says to himself, "Well, *I* understand this, but *I* do not understand that. If *I* do not understand that, *no one ever will*. That which *I* do not understand, is a

mystery. It is *supernatural*." So clad in a little knowledge and much self-conceit, he seats himself complacently upon the uncertain and unsatisfactory ground of supernaturalism, surrounded by his kind who echo his cry of "Supernatural! Supernatural! You will never know it!!" and there they all stagnate until the waves of discovery encroach upon their limited territory and wash them away.

In the meantime, devotees of Science patiently, calmly, persistently, dig in the earth, and dive into the sea; adding the power of the telescope to the sight of the human eye, they peer in the starry distances of the heavens, and with microscope and instruments, grope within the labyrinths of the human body, searching for the secrets of life.

Usually scoffed at, often persecuted, they keep steadily forcing their way along the path they love to travel, despite its difficulties; and reward comes sooner or later, in the shape of new knowledge, a larger horizon, a clearer light. With dogged determination, they push their outposts further into the hitherto unknown, sometimes even forcing the "supernatural" people to grudgingly admit a new discovery, to painfully accept a new idea, and then, with creaking bones, to hitch themselves slowly into line.

For the true Scientist knows there is no supernatural—there is no ultra-

tional. The Universe with all its workings, is *perfectly* rational—only man is not yet sufficiently rational to comprehend its grand, large rationality. The universe is perfectly natural in all its parts and ways, only man is not yet of a nature, large enough to grasp its grand, big naturalness. And the true Scientist has a large faith. He can do more than “faintly trust the larger hope.” He can most distinctly trust the larger knowledge. Now, faith is a mightily misunderstood little word. It does not mean credulity. It does not mean a gigantic, enormous, and excruciatingly painful effort to believe something you cannot; but it is a beautifully sane and perfectly natural outreach of thought and reason. It is a larger look than we have been used to taking; a further stretch of mind than is necessary for common uses; it is the frank admission that there is more, better and grander than we yet know.

If Science then will open our eyes to a wider vision, if it will give us faith in the reasonableness of the universe and its growth to good for all, let us gather up the latest news from the scientific world; let us talk of the workings of the Power, as far as they are found out to-day; let us try to gain a conception of the universe as so far revealed; let us harken reverently to the whispers from the unknown.

Fifty years ago the conception of the universe was something like this. There was the solar system with Mercury, Venus, the Earth, Mars and so on and with all the satellites and rings and moons that belonged with them. People were sure of this, and they supposed of

course there were some more solar systems like ours. Then the planets had atmospheres. People knew that, but they did not know how much atmosphere. The atmosphere of the earth was variously estimated from 15 to 150 miles and then came what was regarded as a big void space, until you got to the next star or its atmosphere. Then the apple fell to the ground and certainly that was agreeable and convenient. But the whole why and wherefore and the how? In short, there was just about enough known to convince us that there was a great deal of universe and that it was all going—but how it went—that was the puzzle, and a baffling one.

The Science story of to-day reads like a fairy tale and one has great need in listening to it to lay aside all prejudice and become “as a little child.” The universe to-day may be described as a pulsating, vibrating mass of life. Scientists start with two facts—matter and motion. Dolbeare puts it, “matter, ether and motion,” but in the broader sense, ether is but a finer kind of matter. We have then matter of many kinds—from the heavy, apparently inert rock to the ethereal, never-seen ether; and we have motion of many kinds from slow to fast. And that is all!!! All the phenomena of the universe, all its forms are simply atoms of matter, coarse or fine, in different degrees of motion—matter moving at different rates of vibration. Here is the plot of the fairy tale. But the working-up of the incidents, the causes and effects of the situations, how interesting and how intricate; how wonderfully interwoven, how miraculously dovetailed, how “eternally fit.”

Through all this interlacing, vibrating existence, law works continuously, unalterably ; producing color, form, sound, all familiar phenomena and other phenomena we cannot see—for science measures light waves which must produce colors to which our eyes are blind ; and it experiments with sound waves to which our ears are but ill-attuned to hear. Through the correlation of forces, is kept the perfect balance of the universe ; by means of the law of transmutation, not one atom of matter is lost, only changed ; not one iota of power is wasted, only differently used ; through the conservation of energy, force is gathered and stored for use when the

moment of need is at hand. Vibratory currents are in motion in all directions, some simple and some complex. Matter like stone or board lends itself to some degree of vibration ; the matter called air lends itself to other degrees, finer and swifter ; the matter called gas to still finer vibration, while the subtle, all pervading matter or substance called ether, distributing itself through all, even insinuating itself between the atoms of the densest solid, vibrates with greatest intensity and complexity, carrying currents of motion where naught else can penetrate.

(To be continued)

BARNETTA BROWN.

PROBLEM UNIVERSAL

(A lecture delivered by Swami Saradananda at the Albert Hall, Calcutta.)

IT fills my heart with unbounded joy to stand before you once again and speak a few words on the religion which we hold in common. I appreciate that your coming together here to-day has not been to honour me personally but to honour the great Rishis—the seers of old to whom we are indebted for all the beliefs which are so vital, consoling and beneficial to our spiritual development. Those hallowed Rishis had no words of adverse criticism for any individual or system of thought which helped any one to build one's ownself, but the soothing notes of peace alone and toleration and harmony and sympathy. This is the place whence arose the first anthem of peace and harmony that travelled all over the then known world. It is here of all places that the first note of toleration and of

the unity and common brotherhood of all religions was sounded. It is here of all places in the world that arose that joyful song whose keynote was good-will to all and respect for all opinions that man holds sacred and dear which finds so much favour to-day all over the world. It is here of all places that the three cardinal principles of religion—*दमयत, दत्त, दयस्व*—control, and regulate your appetites, be charitable, be tolerant towards others—were held high as ideals of human life, from the Himalayas to the Cape Comorin, from the East to the West. And it is my belief, and perhaps you also share in it, that it is from this place again that the first note of universal toleration will go all over the civilised world, teaching men once more that Universal Brotherhood and Unity which lie beneath

the different forms of religion and philosophy, and which the world has forgotten so hopelessly at the present day.

From whatever standpoint it is considered, you will find the problem which we have met to discuss is of great importance and vital interest. In the dim dawn of time when the physical, the chemical, and the organic evolution brought forth the first man into light we find this very problem rising spontaneously in the heart of the first born man and this alone of all facts shows how far-reaching, all-inclusive and combined through and through with all human affairs, it has been in all times. It arose in the mind of the first born man in the far beyond where history is dumb and mythology sheds none of her uncertain rays, in these four words:—"Whence, How, What and Why" and we can very rightly put the same question in the same four words even to-day in all the present-day light of reason, and science and advancement. The universe stands a constant challenge to the human understanding, and the heart of man has been asking interpretation of his surroundings called in one word 'Nature' in all times. Our science, politics and religion, our sociology, ethics and philosophy, our beliefs about sin and atonement, right and wrong, God vision and realisation of the highest end—all that which have helped to chasten, purify, ennoble and uplift humanity and are so dear to all our hearts—are the outcome of this and this alone. Man finds himself in this vast world surrounded by this infinite environment. He finds himself always acted upon by the forces that are lying outside and the action and reaction between the outside—the physical or the natural—forces, and those that are to be found within the consciousness of man is the producer of all knowledge and civilisation.

All complexities of thought and action,

the result of the accumulations of ages and varying conditions have their germs in that one problem of all times. Man asked himself repeatedly, What is this universe? Whence is it? How has it come? What is its end? Questions like these came pouring into his mind, and perplexed and bewildered, and ennobled and enriched his life in the long run. Ignore them however he might he could never get himself rid of them. Aye, none can give these questions up even at the present day. All are bound to enquire, explain and act according to the interpretation they put upon them. That has been the law since the beginning of creation and that will be *the* law in all time to come.

From the interpretation of this one problem—What is this universe?—shall come out as necessary conclusions all the different beliefs of God and the soul and the life beyond, and everything else which we find in the religions, bibles and philosophies of the world. If we could examine the history of the different interpretations given in different ages through the crude and simple language of mythology, and through the well-balanced, precise yet expressive language of philosophy and science, it would be a very interesting study. But for our present purpose I shall try to put before you the solution of the great Indian sages of old and compare it with the conclusions which the modern world of thought have come to and see how far the old conclusions agree with the new ones.

All the answers given as explanations of the objective world can be divided into two principal classes. One holds that atoms are the ultimate cause of this universe: molecules are formed by a force called molecular attraction inherent in the atoms and out of their aggregate came all these wonderful varied objects which we see before us. Now if we

are to admit this theory then the atoms of the materialists must have possessed in the germ state, amongst others, the qualities of consciousness and intelligence which gradually developed and getting highly refined, appeared at last as human consciousness and intelligence; and not only that but they had the power of organisation and the will to evolve into all these things. To scientists who believe that such intelligent matter is the ultimate cause of this universe, we have nothing to say. For they speak in different words only of the same principles which men have been calling God or an ever-guiding Intelligence; and therefore this atomic theory virtually coincides with the theory that God is the cause of this universe.

There is another group of thinkers holding a different opinion, that everything is the outcome of mental vibration. All that I know, all these objects around me are nothing but my own mental images. The sensations and perceptions are all in my own mind and I conclude wrongly that the outside objects and the world are producing them in me. This has been called Idealism. Now here too, we find on examination that to show that the mind is the cause of this universe we shall have to prove that the mind is independent of outside impressions, and that it can create all and any of the images at will. But is it true? Can we bring out any new combination, anything that we desire most out of our own minds? Certainly not. And so we find that this theory also must have some defect in some part or other. Then there is another thing. Do and can we ever know matter as separate from or independent of the mind and the mental forces? Certainly not. No scientist has been able to analyse and separate matter and force. The combination of the two is there, even in the

smallest particle which he calls atom and the scientist's mind has been there to give an interpretation. On the other hand there are many who agree in thinking that atoms are nothing but so many centres of force. The actions of what we call force or energy are what give them their appearance and individuality as atoms.

Hindu philosophy considers mind as a subtle material force but not the spirit. The mind works through the medium of the brain, and is in its own turn an instrument in the hand of the soul. The process of life and thought does not die with the death of the body, but it goes with the soul; and when the soul takes another body it goes on working and gathering experience again through the medium of that body. A beautiful expression of this principle comes in the 15th Chapter of the Bhagabadgita :—

शरीरं यदवाप्नोति यच्चापुनरकामतीत्यरः ।

मृक्षीते तान् संयात वायुमन्त्रानि श्रयात् ॥

Whatever body is entered into, or whatever body is departed from, the Lord takes them (the mind and the senses, etc., along with him) like the wind (carrying) the scents off from their seats (flowers, etc.)” And the conclusion of the Hindu philosophy has always been that the mind can be enlarged, developed and expanded to an infinite extent. We can see the soul only through itself in the state of superconscious existence; once there all fetters drop down, all limitations vanish for ever; the activities of the finite and the limited stop and the infinite shines out in its everlasting power and glory.

(To be continued.)

We shape ourselves the joy or fear
Of which our coming life is made;
And fill our future's atmosphere
With sunshine or with shade.

—WHITTIER.

A THEORY OF THE SOURCE AND THE MODE OF OCCURRENCE OF HAPPINESS

AFTER finding that from it are deducible the various characteristics of evolution, we finally draw from it a warrant for the belief that Evolution can end only in the establishment of the greatest perfection and the most complete happiness." (First Principles). "Whether perfection of nature is the assigned proper aim, or virtuousness of action, or rectitude of motive, we saw that definition of the perfection, the virtue, the rectitude, inevitably brings us down to happiness experienced in some form, at some time, by some person, as the fundamental idea. Nor could we discover any intelligible conception of blessedness, save one which implies a raising of consciousness, individual or general, to a happier state; either by mitigating pains or increasing pleasures..... so that no school can avoid taking for the ultimate moral aim a desirable state of feeling called by whatever name—gratification, enjoyment, or happiness. Pleasure somewhere at sometime, to some being or beings, is an inexpugnable element of the conception. It is as much a necessary form of moral intuition as space is a necessary form of intellectual intuition." (Data of Ethics) The above extracts from Mr. Herbert Spencer's writings go to show how happiness or consciousness of pleasure has been found out by modern Western culture, to be the highest principle which all progress leads to. Is it necessary to mention that the same conclusion was reached by the ancient Eastern wisdom ages and ages ago? तमेवैकं जानय आत्मानं अन्या याचः विमुञ्चय सैव अमृतस्य सेतुः। (Mundaka Upanishat) "Know that Self alone, *leave off other words!* He

is the bridge leading to immortality." आनन्दं ब्रह्मणो विद्वान न विभेति कुतश्चनेति। (Taittiriya Upa.) "Knowing that blissful Brahman, one's fears come to an end."

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः

यस्मिं स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ (Gita)

"Obtaining which, one has nothing more to gain, and being established in which, one is not moved by the severest sorrow."

Happiness is the *goal* of all conscious existence, proclaim both the West and the East in one united voice. The West is working towards it: it has not as yet been able to get that knowledge of it, by which it can conquer its domains. The East claims to have gathered that knowledge. Happiness has been found to be *identical* with that state of consciousness which is sought to be designated by the word '*self*' or '*soul*.' आनन्दं ब्रह्मेति व्यजानात्। (Tait. Upa.) "Know Brahman to be bliss." रसो वै सः। रसो ह्येषा यं लब्ध्वा नन्दी भवति। (Tait. Upa.) "He is the flavour; one becomes blissful on gaining this flavour."

According to modern Western culture the higher organism (both individual and social) is that in which consciousness of pleasure is greater than that of its opposite. In the verified knowledge of the ancient Rishis the evolution of an organism (whether individual or social) means its greater and greater capacity of soul manifestation. The higher and more perfect organism is that in which the Soul is better manifested. The Taittiriya Sruti (II, 31) quotes a list of organisms in ascending scale together with the comparative degree of happiness of each: a man-gan-

dhârva feels one hundred times more pleasure than a man does; a deva-gandharva again a hundred times more than a man-gandharva, and so on and on, till the highest is reached. But along with each one of these examples the observation runs: *इतिविद्यस्य चाकामहतस्य*—“The same pleasure is felt by the sage *not pierced by desire*.” The secret lies here. Let us try to unravel it.

It has been already stated that according to the teaching of the Rishis happiness is identical with the Soul-state. That happiness and the Self are one and the same. It is not that the Soul is colourless in its own simple nature, and the feeling of happiness is a contingent state arising out of some change in itself or its surroundings. —Not so. The essential character of Self is happiness. Happiness is to soul as liquidity is to water. यत्र नान्यत् पश्यति नान्यत् शृणोति नान्यत् विजानाति स भूमा। अथ यत्रान्यत् पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदहरं या वै भूमा तदमृतमथ यदहरं तन्मर्त्यं (Chândogya Upa.) “Where one sees nothing else, hears nothing else, understands nothing else, that is the Great (Infinite). Where one sees something, hears something, understands something, that is little (finite). That which is the Infinite is deathless, the finite is mortal. या वै भूमा तत् सुखं नारय सुखमस्ति (Châ. Upa.) “That which is the Infinite is verily happiness itself: happiness is not in the finite.” It follows therefore that *all happiness* is due to Soul-manifestation.

The process may be explained as follows. When the moon shines upon a sheet of still water, its reflection is seen to be whole and perfect. If a breeze sweeps over the surface of the water, the reflection is broken into as many pieces as there are ripples. The mind here stands for the water and the soul for the moon. If the mind is still, the Self is manifested fully in it, and perfect happiness reigns. When the breeze of desire sweeps over its surface it is troubled and pulsates

with thoughts, and happiness is reduced to a minimum. Let us illustrate it further by a concrete example. A book has been mislaid. The mind is restlessly seeking it. There is no happiness or whole manifestation of the Soul owing to the troubled state of the mind. Directly as the book is found, a pleasurable sensation is felt. How? The action of the mind ceases for a time. The pulsations stop immediately as the object of its search is before it, and the Self that *has been there all along*, is once more *fully* reflected: the *duration* of the pleasurable sensation varying with the time the mind does not move.

That the *absorption* of the mind is the *only condition* of feeling a pleasurable sensation, will be found to *hold good in all cases without exception*. Let us illustrate it again by two more examples in which the pleasure is purely sensuous. In music, the sounds entering through the ears affect the mind powerfully, drive all thoughts, and still down all pulsations, save perhaps, a dream-like fancy that floats occasionally upon it. But if a thought puts in appearance, and it cannot be sent away, the music *fails* to please. In the same manner the most agreeable food fails to produce satisfaction, if the mind is pre-occupied with thoughts. On the other hand the coarsest meal generates a pleasurable sensation, if the want in the system is great. The mind that is troubled with the demands of the stomach regains rest and peace directly its hunger is appeased, and the Self,—to quote another analogy from the physical world—shines out once more like the stars when the thought-rays of the mind sun vanish for a while!

—
O Desire! I know where thy root lies. Thou art born of thought. I shall not think of thee, and thou shalt cease to exist as well as thy root.—Mahabharata, Shantiparva.

REVIEWS

THE HINDU SYSTEM OF MORAL SCIENCE. By *Kishori Lal Sarkar*, M. A., B. L., Calcutta. Royal 16mo. 1898.

THE HINDU SYSTEM OF RELIGIOUS SCIENCE AND ART. By the same author. Royal 16mo. 1898.*

Both of these manuals have already obtained a European reputation and the first has passed through a second edition. In India they have been valued everywhere and by everybody and we most gladly add to the general praise our share of appreciation of them.

The mode of conception and treatment of both these handbooks is new to Indian sacred writings. The western scientific method of analysis and systematisation has been applied to the vast but not very methodical stores of informations contained in the Hindu Sastras on the rules of conduct, the principles of the higher life, and the practical ways and means of attaining unto it. The result has been unique: and we would ask every student of the many-visaged Hindu religion to see it for himself.

VEDIC RELIGION. Minor Upanishads Vols. I. and II. Translated into English by *A. Mahadeva Sastri*, B.A., Curator, Government Oriental Library, Mysore. Foolscap 8vo., 1899.†

The first volume contains the Amrita-bindu and Kaivalya Upanishads and two extracts from Gaudapada's celebrated Karika on the Mandukyopanishad in Sanskrit text and English translation with commentaries and a concise and informing introduction; and the second, the

Vedanta doctrine of Sri Sankaracharya as taught in his Dakshinamurti Stotra, and the Dakshinamurti Upanishad, in Sanskrit text and English translation, the English translation of Manasollasa, Suresvara's exposition of the Stotra and his Pranava-vartika with explanatory comments, a preface and a diffuse introduction traversing a vast ground of metaphysical and mystical speculation.

"Among the many distinguishing features of the minor Upanishads two may be mentioned here: (1) a more detailed system of Yoga by which to realize the Unity established on the authority of the more classical Upanishads, (2) the Sectarian character of most of them which treat of the Supreme Being in a particular aspect, as Siva, Narayana, Ganapati, Krishna, Rama, Devi and so on, and which enjoin external practices and ceremonies which have become specially associated with particular sects." And herein lies the great importance of their critical study by all educated Hindus, now made easy of performance by Mr. Sastri's literal and lucid rendering into English. "The Amrita-bindu Upanishad may be said to be altogether free from any sectarian bias." "The Kaivalya Upanishad seems to contain within it the seed capable of developing into the Saiva system of religion as we now find it," yet it contains enough to conclusively prove that it does not in the least depart from the orthodox teaching of the 'classical' Srutis

एकं सद्विप्रा बहुधा वदन्ति

अग्निं यमं मातरिश्वानमाहुः ।

Rigveda, I. 164, 46.

"That which exists is one: sages call it variously. It is named Agni, Yama and Matarisva."

Another great service to his countrymen of the present times done by Mr.

*Sarasī Lal Sarkar, M.A., 121, Cornwallis Street, Calcutta. Price Re. 1 each.

†Vol. I. Price As. 10; colth As. 12.

" II. " Re. 1-4; " Re. 1-8.

Sastri by translating *Manasollasa* and *Pranava-vartika* is the bringing forward to their notice of the erudite Suresvara, once the great Mandan Misra, Professor of the Purva-mimamsa School. All who know anything of Sankara's life know of the great debate between Sankara and Mandana with Ubhoy Bharati, the wife of the latter as the umpire, and the embracing of the fourth ashrama by Mandana as the result of his defeat according to stipulations.

The *Svarajya-Siddhi*—a gem of Vedanta literature,—annotated by the late Swami Bhaskarananda of Benares is the only more or less generally known writing of his—and this too probably is in a great measure due to the annotator. We are decidedly of opinion that not a single word of the high praise bestowed upon him by Mr. Sastri is a word spoken too much.

We congratulate Mr. Sastri on his choice of books for issue in his Vedic Religion Series and the excellent manner in which he has rendered them into English. The printing and get-up of both the volumes are neat.

LALITA SAHASRANAMA with Bhaskararaya's commentary. Translated into English, by *R. Anantakrishna Sastri*, Pandit of the Adyar Library, Theosophical Society, Madras. Crown 8vo. 1899.*

Sometime ago Mr. Anantakrishna Sastri gave to the English-knowing world the translation of a small treatise on Mantra-sastra—the *Anandalahari*. This time he presents us with a much bigger and much more important work on the same subject. *Lalita Sahasranama* forms a part of the *Brahmanda Purana* and is regarded as an instrument of great potency by all believers in the Tantras. The book contains, as its name implies, a garland of one thousand names of the Great Mother of the Universe, arranged in the manner of mantras, each name taking its position on the mystic

garland, according to the specific power inherent in it.

"*Lalita*: lit. one who plays. *Padma-purana* says: 'Having passed beyond the worlds she plays; hence she is called *Lalita*'. . . . Her body is formed of pure and concentrated *Satva*." She is the *Saguna Brahman* or "*Logos*" referred to in *Gita XII. 4*. Each of her names holds in concentrated form a world of metaphysical and devotional wealth. And this has been explored by the commentator *Bhaskararaya* who to do so travels through every stratum of Hindu thought beginning with the *Srutis* down to local traditions.

The commentary though chiefly drawing from *Pouranic* sources is a museum of all grades of Hindu thought, ritual and belief. Mr. Sastri has translated it as well as the text, well. Comparative students of religion and lovers of Mantra-sastra in particular should welcome this publication.

THE COMING DAY, edited by John Page Hopps.*—We have been favoured with two numbers of this wonderfully broad and severely hard-hitting little monthly. We have read them with unmixed delight and to speak the truth—not a little agreeable surprise. A few years ago, there appeared in one of the Anglo-Indian dailies of Calcutta an advertisement signed by a Christian missionary, to the following effect: (We write from memory) "Taken for granted that Christianity is the only true religion, and all others false, believers in other faiths are invited to discuss this position in the columns of this paper."—Our readers will read with pleasure the following from the *August Coming Day* on the same subject. In a paper, "*An Allegory and a Prophecy*," Mr. Carleton F. Brown relates a vision in which he had a visit from an inhabitant of the *Star Alcestra*, who was a member of the "*Society for observing the Progress of the Universe*"

*Thomson & Co., 33 Broadway, Madras. Price Rs. 3.

*Williams and Norgate, Henrietta Street, Covent Garden, London. Price 3d.

of that place and had come to observe and report on the "religious conditions in our world." To his query if there were more religions than one in this world, Mr. B. answered :

"No, of course there is only one true religion, the Christian; but there are many false religions, the Buddhist, Brahman, Mohammedan, Confucian, and so forth."

"And what is the difference between them?" he (the Alcestran) asked with great interest. I tried my best to explain to him the difference, but he could not see that they were not all of them more or less true, though there were some things about each of them to which he objected.....

"But is it not very strange," he asked, "that the Christians are unable to come to an agreement with the Buddhists and the rest, so that they can understand each other?"

"That would indeed be vastly better," I returned, "but for the most part these other nations refuse to accept Christianity."

"But do you accept their religion?"

"No, for in them are included many traditions and superstitions." But it seemed hopeless to explain the matter to my friend. He went on to ask whether the Christians had made a determined attempt to study these other religions and to see the truth in their teachings.

"No," I answered, "to be frank, we know very little about the other religions of the world, and we consider it a waste of time to study about them, when we have in our Bible God's own truth."

"Ah, now I understand how it is that you have so many religions in your world," he answered. "Each one is sure that he is right, and so no one will listen to another."

This is the Alcestran's definition of 'Religion.'

"By religion, I mean the great work, begun in the misty dawn of time, of bringing people together in one close-knit family, whose law will be justice, whose inspiration love, and whose fellowship will be the common search for truth."

And this, of 'God.'

"What is 'God' but the name, the symbol by which we denote the great universal laws of truth and justice and love that work through us and through all things? And so I felt to-night (he had been to a church with Mr. B.) that those people who were beseeching God to grant His grace, His favour and His salvation, were wasting their time just as truly as if they had been beseeching gravitation to make each separate apple to fall from each separate tree and each brook to flow through its valley."

Another important paper, "The Immanent God" conceived in the same spirit as Dr. Stockwell's "New Pantheism" (concluded in our July number) we hope to present to our readers in another issue.

Mr. Page Hopps is for "righteousness all along the line." Says he, "Some of our friends do not like the compound in the Coming Day, but the blend is deliberate. * * * * Of this we may be certain that if what we call our 'Religion' has to be kept separate from, say, our Politics, there is something wrong with one or the other or both." If some friends in his own country do not agree with Mr. Hopps on this point, we can assure him the whole Hindu nation is with him there. For the Hindus believe—and it is very well-known—that from conception to death, there should be no act or thought in the life of a man which is not based on 'Religion.'

You have so debilitated the minds of men and women by your promises and your dreams that many a generation must come and go before Europe can throw off the yoke of your superstition. But we promise you that they shall be generations of strenuous battle. We give you all the advantages that you can get from the sincerity and pious worth of the good and simple among you. We give you all that the bad among you may get by resort to the poisoned weapons of your profession and your traditions—its bribes to mental indolence, its hypocritical affectations in the pulpit, its tyranny in the closet, its false speciousness in the world, its menace at the death-bed. With all these you may do your worst, and still humanity will escape you; still the conscience of the race will rise away from you; still the growth of brighter ideals and a nobler purpose will go on, leaving ever further and further behind them your dwarfed finality and leaden, moveless stereotype. We shall pass you by on your flank; your fiercest darts will only spend themselves on air. We will not attack you as Votaire did; we will not exterminate you; we shall explain you. History will place your dogma in its class above or below a hundred competing dogmas, exactly as the Naturalist classifies his species. From being a conviction it will sink to a curiosity, from being the guide to millions of human lives it will dwindle down to a chapter in a book. As history explains your dogma, so science will dry it up; the conception of law will silently make the conception of the daily miracle of your altars seem impossible, the mental climate will gradually deprive your symbols

LETTER TO THE EDITOR

THE questions which follow the lectures by the Swamis in England and America, and the answers are always interesting. There are new comers at every lecture, some of whom have never heard Vedanta taught so that many of the questions are such as have been asked on other occasions and are understood by most of the audience. But it is always good to hear honest inquiries, and to welcome students to this sublime Philosophy which satisfies every question and desire of the human mind.

Swami Abhedananda has been very able in answering questions and has won many friends to Vedanta by his wise and loving explanations. The Swami shows great equanimity, and his calm spirit and gentle manner, apart from his satisfactory replies, never fail to command respect even from those who are prejudiced, and unfriendly to all but their own particular creed. Religious teaching in the West is almost uniformly centered on God the Creator, Judge and Father; Jesus the son of God, of miraculous birth, whose death on the cross is the event of His life on earth, and the one means afforded for

the forgiveness of man's sins and for his salvation and eternal happiness after one life-time on earth. The profounder message of Vedanta comes with startling effect to those who have never thought about the continual progress of the soul through many incarnations to enlightenment and freedom, and the Oneness of Spirit.

The following questions and answers succeeded two lectures by Swami Abhedananda in New York, and indicate the interest of those to whom Vedanta is new—and the general conception in the West regarding good and evil, the nature of mind, spirit, sin, reincarnation, karma and happiness.

'If everything is from God, how is it that we have so many things that are not good'?

'Vedanta does not admit that there was any beginning. Vedanta says the whole universe is eternal. Consequently, we do not have this question arise.'

'To whom does Vedanta attribute the evil which is in the world? Who is responsible for it'?

'We are responsible. Each one of us is responsible for the actions which we do in this life.'

'Then, are we to understand that we are the Divinity? We are incarnations of the Divinity, are we not'?

'Our spirit is. Our real nature is; but that real nature does not do anything wrong. It is the mind which does wrong, which is subject to evolution, which changes. Imperfect mind does things wrong. But as it gradually passes through the different stages of evolution it realizes that it is not the real

of their nourishment, and men will turn their backs on your system, not because they confuted it, but because like witchcraft or astrology, it has ceased to interest them. The great ship of your church, once so stout and fair and well-laden with good destinies, is become a skeleton ship; it is a phantom hulk, with warped planks and sere canvas, and you who work it are no more than the ghosts of dead men, and at the hour when you seemed to have reached the bay, down your ship will sink like lead or like stone, to the deepest bottom.—*John Morley, M. P., "Miscellanies."*

nature. The real nature is behind, and is perfect. The moment a person realizes this, he is free from all the mistakes he has been making.'

'Then, as I understand it, all evil is due to ignorance, or failure to realize the good'?

'Yes; to ignorance of our real nature. All evil is due to selfishness, and selfishness is due to, or the result of, ignorance of our real nature. The Spirit is always perfect, but the mind, the ego, is gradually changing, gradually gaining knowledge and experience, and developing from lower to higher. This ego says—"I am doing this," "I am doing that," "I am standing here, etc." But the real nature of the ego is Spirit. It does not look behind; it always looks forward and outside, and makes no mistakes. Mistakes are the results of that which covers its eyes from the truth, from the reality.'

'What then is the object of all these trials and failures through which the spirit passes'?

'The spirit is trying to realize its real nature through the medium of the mind. You will have to remember that this ego is subject to evolution—is gradually changing—going from lower to higher. The spirit is trying to manifest through the medium of this ego, and since this ego is imperfect, the spirit does not manifest freely. When the medium is purified—is perfect—the reflection is perfect.'

'Then the ego is the mind; nature is the spirit'?

'Yes, it is the mind plus consciousness. Mind is the function. Self-conscious

conviction is the ego; but the basis of consciousness is spirit.'

'Then after we have become perfect does this state of the mind continue'?

'The mind becomes perfect. The mind has then gone through all those stages of evolution and has reached perfection.'

'If we start out with a pure spirit, and that spirit does not need to learn anything, why do we need to learn how to become pure'?

'We start out with a pure spirit plus mind.'

'If we return to purity or the original state of the spirit plus mind, where have we gained anything, when we started with purity plus mind'?

'We have gained this experience; we have gained the truth that mind itself knows that mind is not the spirit. At present I am mistaking that I am the son of so and so; but when I shall realize that I am not the son of so and so, but the son of God, that is a great gain. What better gain can we have than this? When we realize that we are sons of God we do not make any mistakes. When we can say I am in my Father and my Father in me, then we do not feel that our will is separate from the Divine Will. Then we are in a position to say "Thy will be done." But at present we are saying this with our mouths, but in our hearts we are really saying "My will be done."'

'Does the divine portion of us, before we are incarnate, know that we are one with the divine spirit? If so, why are we obliged to take on this mind'?

'Divine spirit always knows that it is

perfect, it is truth and reality. But it is the mind which does all these things.'

'Of what advantage to the spirit is the mind'?

'Of no advantage.'

'Then I cannot see any sense in the doctrine. We are going through all this for what'?

'You will have to remember this, that we have no beginning to start with. Take for instance, my present life : I am born with certain desires. What are these desires? Why do these desires arise in me? Because in my past incarnation I had these desires. That past was the resultant of another past. Vedanta does not assert that anything is pure spirit or pure mind, but they are combined. We do not trace the beginning.

So the gain which we attain is the gain of highest freedom. The question—"What shall we gain?" is one that you cannot ask now, because you do not yet know the nature of Spirit. Of course God cannot gain anything; but we gain this knowledge, this freedom and perfection, and we live in God. Now we are not living in God consciously. Unconsciously we are living in God. Whether we know it or not, we are living, moving and having our being in Him. That consciousness changes the whole nature and makes us free from all bondage. The moment that I know I am Spirit, I cannot be miserable. It saves me from all suffering.'

(To be continued.)

AN AMERICAN BRAHMACHARINI.

NĀNĀ KATHĀ

THE Swami Vivekananda, who we are glad to inform our readers kept excellent health on board ship all the time, reached England with the Swami Turiyananda and Sister Nivedita on the 31st July last, and was met by many friends and disciples on landing. Quarters were taken at Wimbledon, where the Swamis stopped till the middle of the following month,—no work of course being taken on hand.

On the 16th August they left for America, Sister Nivedita following a week later. It is probable that Swami Turiyananda and Sister Nivedita will stop in America for Vedanta work, the Swamiji returning shortly to England to do some work, if not incapacitated by indisposition.

We have since received news of Swamiji's arrival at New York. He is now staying at the countryhouse of Mr. Leggett, the President of the Vedanta Society.

* * *

WE are glad to hear that Babu Dinabandhu Mozumdar, B.A., Headmaster of the Dacca Imperial Seminary has joined the local Ramakrishna Mission, and has begun to hold classes in Gita, which will continue to sit more regularly after the Dussera vacation. The Mission, we are told, is progressing rapidly under the energetic guidance of Dinabandhu Babu. We congratulate the members of the Dacca Mission on their acquisition.

The Swami Akhandananda expresses his heartfelt gratitude to those kind-hearted ladies and gentlemen who have lately come to the help of the Murshidabad Orphanage by making voluntary contributions towards its support. His best thanks are due to Babu Upendro Narayan Deb of Entally for raising the sum of Rs. 58-8 as monthly subscription since April and to Babu Hirendra Nath Dutt who has remitted Rs. 20 to the treasurer, the Maharaja Manindra Chandra Nundy of Cossimbazar, as contribution to the Orphanage Building Fund. During his recent stay in Calcutta, the Swami collected the sum of Rs. 103 as donations, and Rs. 86-8 as monthly subscription inclusive of the amounts stated above. He has also received a Homœopathic chest of medicines, two medical books, an atlas with two geographical readers, a few pictures and a few Bombay-made cloths for the orphans.

* *

THE Vivisector is, to say the least, as indifferent to the sufferings of his victims as was the Inquisitor. Curiosity as to the attainment of the desired result, not pity, is the emotion produced in his mind by the agonies and cries which, like the officials of the Holy Office, he carefully, perhaps complacently, notes. We are not justified in attributing to him, any more than to the Inquisitor, abnormal hard-heartedness. But, like the Inquisitor, he illustrates a tendency in human nature to shrink from no savagery towards others *ad eruendam veritatem*—in the attempt to elicit truth. That tendency I, for one, hold to be evil in itself. The doctrine so ignorantly imputed to certain schools of casuists, that a good end will justify any means, is simply false, and inconsistent with the first principles of morals. We have no right to employ physical torture in order to elicit truth, whether in judicial or scientific investigation. It is an unethical means; and

that is the true objection to it in both cases.
—W. S. Lilly in the Nineteenth Century.

* *

The following passage occurs in Darwin's "Descent of Man," significant of his view on the question of vivisection:—

"In the agony of death a dog has been known to caress his master, and every one has heard of the dog suffering under vivisection, who licked the hand of the operator; this man, unless the operation was fully justified by an increase of our knowledge, or unless he had a heart of stone, must have felt remorse to the last hour of his life."

* *

• Carlyle's estimation of the works of Hume and Adam Smith:—

"A din, huge, immeasurable steam-engine they had made of this world, and, as Jean Paul says, heaven became a gas; God; a force; the second world, a grave."

* *

There is the joyful peace which arises from the fulfilment of our desires; there is the solemn peace which arises from our renunciation of them. But when a man has ceased from thinking of his own happiness as the first thing to be attained, when he recognises that his first duty is to consider the welfare of others * * when he utters no complaints and bravely holds to his highest hopes, then whether he has enjoyed all or surrendered all, he will know that Great Peace which hath hitherto "passed his understanding" and which now that he dwells therein, passes his utterance.—*Nicholson*.

* *

Let goodwill without measure, impartial, unmixed, without enmity, prevail throughout the world, above, beneath, around.—*Buddha*.